

SUP News

Vol. 10 NOVEMBER-DECEMBER, 1963 No. 6



(Picture Courtesy Utah State Department of Highways)

New Eagle Gate — 1963



Pres. Lorenzo B. Summerhays

The President's Message

Thanksgiving Day and Christmas

My friends: Would you allow these two fundamentally religious days to be declared by law to be unconstitutional and thus be deprived of them as a national heritage? Would you say that this could never be possible? Let me express my fear, which is shared by many, that this is not only a possibility but also a very real probability.

Following the decision of the Supreme Court of the United States which outlawed formal prayers from the schools of the State of New York, it is gradually coming to the realization of the citizens of our country that the prayer decision is only the first victory of an atheistic group to abolish every form of religious thought, sentiment or ritual from our national life and participation.

But I personally have heard no protest of any kind from anyone with whom I have talked. Many are not even aware that such a movement actually is in progress and is being relentlessly fostered by many active and bitter participants in the courts of our great land.

The Pilgrim Fathers solved their particular problem by leaving home and country and re-establishing themselves far across

the stormy Atlantic Ocean in a new world in which they had only themselves to decide their religious forms and participation. This we cannot do!

It is true, of course, that there arose a conflict of religious interest among the thirteen original states of the union; and it was this very conflict that emphasized the general policy of separation of Church and State. But this caution was not and must not now be interpreted to mean that ours is a Godless and irreligious nation.

The very antithesis of this has always been true. Fundamentally the United States of America is the champion of religion throughout the world and the sacred slogan of our nation has always been "For God and Country."

Let us not allow a few anti-religious radicals to bring to pass the complete oblivion of reverence for God in our national life and customs. Thanksgiving Day and Christmas are too much a sacred part of us to permit even a semblance of change in them let alone their complete abolishment. Our deep thanksgiving to God for His bounties on which we live and for the gift of His Son in whom we have our salvation must forever remain part of our eternal souls and of our national life.

Let us arouse ourselves. Let us familiarize ourselves with this new threat to our religious liberties. Let us join together in concerted planning and action to keep inviolable our religious rights and customs.

Let us revive in our thoughts and in our lives the message of these two verses from John G. Whittier's immortal "Centennial Hymn:"

Our father's God! from out of
whose hand
The centuries fall like grains of
sand,

We meet today, united, free
And loyal to our land and Thee,
To thank Thee for the era done,
And trust Thee for the opening
one.

* * *

Oh, make Thou us, through cen-
turies long,
In peace secure, in justice strong;
Around our gift of freedom draw
The safeguards of Thy righteous
law;
And, cast in some diviner mold,
Let the new cycle shame the old.

1964 Encampment

Get ready for another wonderful National Encampment. Why now? It is to be held in Los Angeles next September over the Labor Day weekend. You should make every preparation so you will be all ready for one of the biggest and best of all Encampments. Banquets, shows, sightseeing and all the rest of things the Sons enjoy. You will have the time of your life. Get ready now.

You'll be utterly flabbergasted at how easy this trip is going to be on your pocketbook. We can't tell you about it now, but preliminary arrangements are now being completed and we can hardly believe it ourselves. We've never seen a program with so much for so little.

George B. Everton, Sr., general chairman of the convention, will meet with the Sons at Los Angeles this month and complete coordination of the plans so we can give you full schedules and prices in the next issue of THE SUP NEWS. Dr. Louis T. Smithson is president of the California Chapter and Jack Howells and Ed Perkins have been appointed to assist on the Encampment committee.

George B. Everton, Sr.
Chairman

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(WALLCOVERINGS)

Jefferson Hunt Chapter Reports

The Jefferson Hunt Chapter of Huntsville was reorganized in December 1962, with the following officers:

President, Jesse G. Layton; 1st vice president, Ray M. Wangsgard; 2nd vice president, John R. Newey; secretary and treasurer, Edgar Allen; historian, Joseph G. Harris; and chaplain, Elmer F. Frazier.

We have been very active this year and we feel that we have had a very successful year so far.

We started the year with a drive to see how many members we could recruit the first three months. We organized a recruiting committee to contact any one who hadn't been in the organization before. The officers contacted all the members of 1962 and solicited their membership for 1963. We ended the drive with a banquet and a musical program for anyone that was interested in joining the Jefferson Hunt Chapter. There were 88 present to the banquet and many that weren't members before joined.

We had a pot luck supper at Ray Wangsgard's home with an attendance of 75.

The over night camp-out on Monte Cristo was a big success and was enjoyed by 89 members, partners and families. A program

was arranged by those present and presented in glowing light of a big bon-fire.

Two planned horse back rides were made by members and their partners.

1. Into Snow Basin we rode like the pioneers and trappers of yesterday. Past the ski lifts that causes Snow Basin to be one of the best winter recreation areas of the state and on to the top of Mt. Ogden. With a cool breeze blowing we could see for miles in all directions, the wonders of both man and God.

2. Into the Bennett Canyon country where the gentle slopes took us high above the valley where only the true beauties of Nature can be realized.

Along with the above outings we hold a monthly meeting the second Thursday of each month. We are still encouraging the gathering and recording of biographies of our ancestors.

The election of our new officers will be held on the second Thursday of January next year.

We had pictures taken to send for the SUP News, but we could not get them to look as handsome as we really are so we just could not send them. It must be our cameras.

Jesse G. Layton,
President

Box Elder Chapter Reports

Honesty compels us to say that the Box Elder Chapter is still the Box Elder Chapter, Sons of Utah Pioneers.

Those of us who attended the Annual Encampment at Provo enjoyed the occasion very much.

The facilities and food provided were the best and the price was scandalously low. The kindness and efficiency of those in charge was very commendable and the various phases of the program were most enjoyable.

Recently there has been a good exchange of visits between the Golden Spike Chapter and ourselves at our luncheons. We enjoy their visits very much.

We have re-established a regular meeting night, it being the third Monday of each month.

Charles H. Clifford, receptionist at the Corinne Railroad Museum, met with us recently in regard to road signs and other publicity for the Museum. We are working to the end that when the Museum opens in the spring we will have some road signs posted. We expect to receive publicity through the Chamber of Commerce Information Booth and their brochures.

We are looking forward to a visit from President Summerhays at our next luncheon.

We are proud of Jim Miller, our genial secretary who has become Life Member No. 74. Jim is a worker, a pleasant gentleman and a loyal Son.

Francis L. Christensen,
President

CREDO

I BELIEVE IN THE SONS OF UTAH PIONEERS

Because Sons of Utah Pioneers believe that they should do all in their power to make the place where they live a real home.

Because Sons of Utah Pioneers believe that their community should be a place fit for the education of their children.

Because Sons of Utah Pioneers believe that their community has a right to their civic loyalty.

Because Sons of Utah Pioneers believe their community wants their citizenship not their partnership; wants their friendship not their offishness; wants their cooperation not their dissension; wants their sympathy not their criticism; wants their intelligent interest not indifference.

Because Sons of Utah Pioneers believe that they should believe in their community and should work for it, because their community supplies them with law and order, trade, friends, education, morals, recreation, and the rights of a free born American.

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President Summerhays

and all the Board of Directors
wish all Members and Friends
a Very Merry Christmas and
a Happy New Year

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From Deseret News, April 2
1894

AMUSEMENTS

A "Railroad Ticket" opens at the Theater this evening.

The German Opera closed Saturday evening to a rather light house. The performance they give is an admirable one, but the mistake was in advancing prices under present conditions.

The Conference amusement season opens at the Theater Friday night with the opera of the Crimson Scarf; Saturday night The Silver King; and on the same evening at the Tabernacle will be given a concert by the Choir.

NOTICE

Notice to All Chapter Presidents and Your Historians:

Wouldn't it be a fine project for you to take upon yourselves to send to the Editor of the SUP News a report of your meetings, projects, treks, etc., by the tenth of the first, third, fifth, seventh, ninth and eleventh month during the year so that the rest of the chapters will know what you are doing and how you are doing it?

Each president has received a request for this information from the Editor. Now it is up to you to see that the proper officer of your chapter sends this information in on time.

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SUP PROFILES



Gustive O. Larsen

Gustive O. Larsen was born August 18, 1897. He is married to Virginia Bean Larson, from Richfield and they have three children, Dr. G. Olof Larson, of Westminster College; Mrs. Charles Elroy Nelson and Tanja Larson, Brigham Young University student.

Brother Larson received a Masters Degree in History and Political Science at the University of Utah in 1926 and did post graduate study at Columbia, New York University, University of California and U.C.L.A. He has worked as Seminary Principal from 1924 to 1936, Institute Director from 1936 to 1954 and is presently Associate Professor of Church History at the Brigham Young University.

Some of his professional activities include: Member Tau Kappa Alpha national debate fraternity, member Phi Alpha Theta national history fraternity, former Trails Executive, American Pioneer Trails Association, honorary member Pioneer Village, Salt Lake City, three terms National Historian, SUP, two terms President, Brigham Young Chapter, SUP, two terms President, Utah Valley Chapter of Utah State Historical Society, "River Rat" with several

Colonizing With A Sense Of Mission

by Gustive O. Larson

In 1776, the same year in which American Patriots declared their independence from England and backed their declaration by force of arms, a company of ten Spaniards crossed the Green River above Jensen, Utah, followed up the Duchesne River and emerged into Utah Valley by way of Spanish Fork Canyon. Here on the shores of Utah Lake the Escalante party made notes on colonization possibilities and introduced the Timpanogos Indians to the Gospel of Jesus Christ. As they left, promising to return with missionaries, they heard the natives practicing the magic words "Jesus-Mary" which they were told to say when they needed help from the Great Spirit.

A half century later when the name of Joseph Smith was being whispered in the Finger Lake district of New York, Peter Skeen

Colorado River runs and followed many Western History Trails.

He has been very active in civic activities such as: several years Chairman, Cedar City Library Board, nine years chapter chairman, American Red Cross; three years on Pacific Area Council, American Red Cross; Rotary club member, seven years as secretary; member Board of Utah Heart Association; member Board of Utah Association for United Nations; seven years county chairman, Democratic party and member of State Central Committee.

Brother Larson has also been active in his Church. He has been Stake Sunday School Superintendent; two missions; Superintendent Sunday School and M.I.A.; California Mission, 1921-24; President L.D.S. Swedish Mission, 1936-1939; Seminary Principal; Institute Director; Associate Professor, BYU.

He has visited every state in continental union and has done research in most leading American universities and national libraries and archives. He was Tour Director for Brigham Young University Tours in 1959 and 1961.

Brother Larson has published a number of books, and had articles published in national magazines.

Ogden led a company of trappers into present Utah from the Oregon country. He wrote in his diary on May 5, 1825, "Our course this day was west over a fine plain covered with buffalos and thousands of small gulls. The latter was a strange sight to us. I presume some large body of water near at hand at present unknown to us all."

The following year, 1826, when the budding American Prophet was visiting Hill Cumorah to view the Mormon plates another western New Yorker, Jedediah Smith, led a party of trappers from Weber Valley through the entire length of Utah on the first American crossing of the Great Basin to California. About the same time another trapper, Etienne Provost, leading a group which invaded from Santa Fe, New Mexico, established a trading post in Utah Valley and left his name for the future city of Provo.

In 1843 when the Mormons were building their temple in Nauvoo, Illinois, John C. Fremont appeared in the Great Basin and made a survey of the Salt Lake region. He followed the Oregon Trail into the northwest and turned south into southern California. From there he returned into the Great Basin by way of the Spanish Trail and came north into Utah Valley in 1844 before going east by way of Fort Robideaux.

The next year, 1845, when the Mormons in Nauvoo were reading Fremont's Journal and studying his maps of Salt Lake Valley in preparation for finding a home in the west, a young man by the name of Lansford W. Hastings printed a guide for Emigrants on the Oregon and California Trails. This the Mormons also procured and studied.

In 1846 when the Mormon exiles were moving across Iowa and settling in Winter Quarters on the Missouri River the McBride party, enroute to Oregon, stopped over to investigate Salt Lake Valley as a place for settlement. One of the party wrote in his diary "Hell is not one mile from this place" and they rode away towards the more attractive valleys in the northwest.

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Shortly thereafter, in the same summer of 1846, three other parties broke away from the Oregon Trail to take the Hastings cut-off to California. The Bryant Party consisting of 9 men on mules, the Harlan-Young party made up of families traveling with wagons, and the Reed-Donner party destined for disaster, entered the Salt Lake Valley, crossed the Jordan River, swung around the south end of the Salt Lake, and crept out across the Salt Flats to meet the California Trail on the Humboldt.

For nearly three-quarters of a century the Great Basin had been visited, explored, probed for its fur resources, examined for settlement and finally rejected while the people who were to settle it were being gathered in a religious movement known as Mormonism which pushed out of New York, through Ohio and Missouri, into Illinois.

Here, at Nauvoo, the Mormons built the largest city on the American frontier and learned through their prophet that they were to build the Kingdom of God on earth preparatory to Christ's return. The Kingdom was to be a political organization built and administered under the direction of the priesthood of the Restored Church of Jesus Christ. But increasing opposition made it evident that the Latter-day Saints would have to find another location for the building of the Kingdom and they became increasingly interested in the far west.

In August of 1842 Joseph Smith predicted that the Mormons would be driven to the Rocky Mountains, that many would suffer death, some apostatize, but many would live to see the Saints build cities and become a mighty people in the Rocky Mountains.

In February of 1844 he organized a company of horsemen to explore California and Oregon country in search for a new home for the Mormons in the West. Due to his subsequent nomination for President of the United States, he delayed their departure in order that they might support his presidential campaign. In March he petitioned Congress in what was known as the Western ordinance, offering his services to lead 100,000 armed volunteers "to open the vast regions of the undeveloped

west; to explore the unexplored regions of our continent; to open up new fields for enterprise to our citizens and protect them therein."

Orson Hyde, who carried the memorial to Washington, reported back that Congressional action was not to be expected due to the existing British-American joint occupancy treaty. However they were at liberty to go into the west on their own volition and early departure would secure priority advantages. Mormon interest in the trans-Rocky Mountain country continued as witnessed by the publication of over fifty articles about the west in the *Nauvoo Neighbor*.

While pressure against the Mormons burst into mob action in neighboring communities, trouble erupted from within their own ranks in the form of the Nauvoo Expositor incident. This led directly to the martyrdom of the Prophet by his enemies.

Brigham Young assumed leadership of the Mormons and in April of 1845 he appealed, without success, to President James K. Polk and to the Governor of states for support in a Mormon escape from mob pressures into a western asylum. By the fall the anti-Mormon forces in Illinois had become too strong for executive restraint and the Saints, bowing to the inevitable, agreed under pressure to leave Illinois the following spring.

Oregon, Vancouver Island, California and Texas beckoned the Mormons on the eve of their departure. They considered them all, and even Alaska, but gradually their field of interest narrowed until the impending exodus found them thinking in terms of Upper California in the vicinity of the Great Salt Lake Valley. On September 9, 1845, the leaders in council "resolved that a company of 1500 men be selected to go to the Salt Lake Valley and that a committee of five be appointed to gather information relative to emigration and report same to this council." The *Nauvoo Neighbor* of the 24th concluded a series on Fremont's Report by giving a full page to his survey and experiences in the Salt Lake Valley. The records show increased study of the west as Franklin D. Richards and Parley P. Pratt read in the General Council on December 20th and 27th from Fremont's and Hastings's Journals. Brigham Young

closed his journal for the year as follows: "Thursday, December 31, 1845 . . . examined maps with reference to selecting a location for the Saints west of the Rocky Mountains, reading various books written by travelers."

And so they moved into the west, across Iowa to locate temporarily on the banks of the Missouri River, and then over the Oregon Trail and across the Rockies to the Green River. Repeated contacts with trappers like Moses Harris, Pegleg Smith, Jim Bridger and Miles Goodyear gave them additional information about their destination. At Fort Bridger they left the Oregon Trail and followed that of the Reed-Donner party of the year before. Brigham Young had taken ill soon after leaving Fort Bridger so he commissioned Orson Pratt to go ahead with a vanguard of forty men with wagons and, said he, "follow the Reed Trail." They descended Echo Canyon into the Weber and up East Canyon to Big and Little Mountains. Then while the vanguard camped in Emigration Canyon, Orson Pratt, and Erastus Snow, who had overtaken them, went into the Salt Lake Valley on the 21st of July. They returned to their company at night and on the 22nd the Vanguard moved into the Valley to camp on the present location of the City and County building. On the 23rd they moved northward to City Creek where Orson Pratt dedicated the land for the gathering of the Saints after which plowing and planting commenced. The following day, July 24, Brigham Young emerged from Emigration Canyon in Wilford Woodruff's carriage. The President asked the driver to stop and after studying the valley with its mountains, streams, and distant lake, and finding his surroundings in harmony with his long studied vision he announced in effect "This is the Place—drive on."

Story of Boston Man in Wyoming

The Indians had occupied the Great Basin for centuries and remained largely on a *roots and rodents* level of civilization. White men who invaded it three-quarters of a century before the Mormons came, looked it over for settlement possibilities and promised to send missionaries to the Indians. But they failed to return except in the form of trappers and traders. The

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trappers came in the 1820's like a scourge upon the fur-bearing animals of the lakes and streams and while they deepened the trails of the Indians for the benefit of their white successors, they generally left the natives diseased and debauched. To the traders, who were only interested in the shortest distance between points of supply in California and markets on the frontier trails, the Basin was a barrier to be overcome; the reconnaissance men like Fremont came to survey, make maps and name the physical features of the wilderness but had no desire to make their homes there. The "through emigrants" of 1846 saw in the Basin only an obstacle on their way to the fairer lands on the Pacific Coast.

Then came a people with a sense of mission—a people who felt that God had a work for them to do—to build up the Kingdom of God with earthly foundations. When Brigham Young announced "This is the place" the wilderness took on a new meaning. The Utah Outlet, flowing from its fresh water source to the Salt Sea, became the *Jordan River* and the whole country became a new Holy Land. After all, no land is more sacred than the vision of its occupants, and the barest desert may become *Bethel* to a heart set upon its consecration. It was a God-forsaken country to the Mormons, but as Brigham Young wrote to Sam Brannen who urged the Saints to go on to California, "We have been thrown as a stone from a sling and have landed in this goodly place just where the Lord wants his people to gather."

So they lifted the water from the stream beds and poured it upon the thirsty land. The sleeping acres awakened to produce abundantly where little grew before and truly the desert was made to "blossom as the rose."

This is the meaning of the Mormon arrival in the Great Basin: The emergence in the desert of a culture representing vision and ability to transform it into what the Mormons called "Zion" or the "Kingdom of God." "Is not the building of the Kingdom of God on earth a temporal labor all the time," said Brigham Young. "The Lord has done his share of the work. He has surrounded us with the elements containing meat,

wheat, flax, wool, milk, fruit and everything with which to build up, beautify and glorify the Zion of the last days and it is our business to mold these elements to our wants and necessities according to the knowledge we now have and the wisdom we can attain from the heavens through our faithfulness. In this way will the Lord bring Zion again upon the earth, and in no other."

Thus did the modern prophet define personal responsibility in the building of the Kingdom of God upon earth. And this responsibility, both individual and collective has been transferred from generation to generation until today it rests upon pioneer great-grandsons who no longer enjoy a comfortable majority among the Gentiles even in their home state. The half century of cooperative struggle in defense of home industry which kept Utah economically independent 30 years longer than any of her neighbors, finally yielded to development of her resources by outside capital. Today Gentile Corporations and the United States Government are the largest employers of Utah's working population.

Under these changed conditions is it possible for the Mormons to retain the ideals of their forefathers? Having saved them in the past by fleeing out of "Babylon" can they preserve them now that it has surrounded them? Can they be in the world and yet not become lost in it? As an affirmative reply we point to our rapidly expanding ecclesiastical organization — our chapels and records of Church attendance, where "renewal of our covenants" occurs weekly. Yes we are keeping our *ecclesiastical fences* intact. But what of the work-a-day Mormon in business and professional competition with his friends in Rotary, Kiwanis and Lions' clubs and other associations through fraternal and professional organizations? Does he still sense a responsibility in relation to promoting God's Kingdom on earth? Or has this ideal shrunk into mere sabbath day worship?

If such a retreat is real to any extent, or even threatened, present day Mormonism could read with profit the story of ancient Judah which in Babylon kept its forms, legalistic rituals but lost its sense of mission. In their ded-

ication to self-salvation the Jews lost their assignment as God's chosen people who were to have been a "light unto the world."

In this connection it would appear that the Sons of our Pioneer fathers have an important role to play in preserving the ideal of the Kingdom as Brigham Young described it when he said "Is not the building of the Kingdom a temporal labor all the time?" It is their privilege — yes, their responsibility to join all good men in representing God in the social stream, the political arena, the vocational centers and the market places of our week day world. Here they can promote the ideals of their fathers as the Kingdom of God dwells within them. They can stand for square dealings, equality of opportunity, an honest day's work; they can stand against bigotry, prejudice, intolerance and disintegrating forces which seek to tear down institutions working towards international understanding and work peace.

In this connection membership in S.U.P. becomes important. The sense of continuing responsibility can be awakened and stimulated whenever men of common heritage get together to pool their experiences of the past for guidance in present day endeavor. To look through the eyes of great men who lived close to God and learned the lessons of life through bitter experience is to keep their vision of the Kingdom alive. It is to sense how real it was to them and remind us in our more skeptical age how

"Men (are inclined to) take the
pure ideals of their souls
And lock them fast away
And little dream that things so
beautiful
Are fit for every day.
So counterfeits pass current in
their lives
And stones they use for bread.
And fearfully and starvingly
they walk
Through life among the dead.
Though never yet was pure
ideal
Too fair for them to make
real."

Bennett's
SPORTING GOODS



EDITORIAL

From "The Ute Bulletin," published August 17, 1963 at Fort Duchesne, Utah.

A very successful summer program of education and recreation for some 250 Ute Indian children ranging in age from 3-18 has come to a close. The programs are sponsored by the Ute Indian Tribe for the purpose of giving the youngsters some interesting and varied learning experiences. For ten weeks the young people have either been living at the Uintah Youth Camp or getting together daily at one of the three centers on the reservation after being bussed from their homes, some as far as twenty-five miles away.

It is difficult to objectively measure an educational program. The human being has not yet been reduced down to being measured with instruments or other devices so that you can tell just exactly what a particular experience or how some experiences have changed him. Opinions, judgments, evaluations by teachers and

others in position to know can give you some idea about the progress made by students or where retardation has occurred.

Thus when asked about how the summer educational programs are helping the Ute children, we can not produce a set of figures to show how much change has occurred. We can, however, point toward some real tangible changes which are occurring. One only has to note the behavior of Ute children about five years of age when they were sullen, uncooperative, excessively shy, and hostile as compared to the gay, happy, and enthusiastic youngsters of today. Maybe they have not yet set the world on fire with their achievements and performance, but they are in much better control of themselves and they are realizing that they have the freedom to express themselves in their own unique way.

It is our prediction that some amazing accomplishments will be forthcoming from our Ute kids in the next few years. Already more are graduating from high school than ever before, with 23 receiving their sheepskins last

year. Twenty-seven were enrolled in post high schools, including colleges and universities. This year there will be about 50 going to technical, vocational and business schools as well as colleges.

Figures released the other day by the Uintah School District—where about 90 per cent of the Ute children are enrolled—show that the daily average attendance for elementary school students during the 1962-63 school year was 93.48 per cent. This is the highest attendance record ever made by Ute children.

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Pioneer Stories Contest



Walter A. Kerr

NOTICE: Presidents of Chapters and Your Pioneer Story Chairmen:

Right now is the time to call for your members and their families to get busy on your Pioneer Stories for next year's National Society of the Sons of Utah Pioneers Story Contest. We have had some outstanding stories in the past and we do offer some very fine medals for the first, second and third place winners each year.

It would be a fine project for each chapter to have a similar Story Writing Contest. The rules and regulations for the National are as follows:

Story must be on the subject of a Utah Pioneer Story not to exceed 1500 words.

Must be a true story or biography of some pioneer, preferably a pioneer ancestor of the contestant or a distant relative.

All stories submitted become the property of the National Society of the Sons of Utah Pioneers.

One of the great purposes of the National Society of the Sons of Utah Pioneers is to collect and

preserve the precious gems of historic lore to be found in the experiences of our pioneer ancestors in the establishment and development of this commonwealth.

The President of each chapter should appoint a committee to take charge of the story contest and send the name of the chairman to the National Chairman. The National Society, through its chairman, will provide application blanks.

It is suggested that local chapters invite the three senior and three junior winners in the local contest as their dinner guests and award some kind of prize at the May or June meeting. These would be first, second and third places.

Applications are to be submitted to the local chairman or to Walter A. Kerr, National Chairman, 132 University St., Salt Lake City 2, Utah.

The National contest begins February 1, 1964 and closes June 15, 1964. Contestants are divided into two divisions, Senior Division 18 years of age and over, and Junior Division 11 to 17 years of age.

Contestants should retain for themselves a copy of the story submitted. The National Society assumes no responsibility for a copy of a story submitted.

Contestants at large should obtain application blanks from and send their stories to the National Chairman not later than June 15, 1964.

The three Senior and the three Junior winners in the National Contest will be dinner guests of the National Society of the Sons of Utah Pioneers at the Annual Encampment to be held in September, 1964 in California, where they will receive their awards.

APPLICATIONS

Name of Contestant.....

Address

Division: Senior..... Junior..... Date of Birth.....

Source of Story.....

Send this application and your story to your local S.U.P. Contest Chairman, or if a contestant-at-large, to Walter A. Kerr, 132 University St., Salt Lake City, Utah 84102.

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SUP PROFILES



Russel Vincent Ord

Pres. Thomas L. Kane Chapter,
SUP, Bountiful

Russel Vincent Ord was born at Nephi, Utah April 25, 1909. He is the son of George Vincent and Lorette Russell Ord. After graduating from high school he was employed by the J. C. Penney Company and was sent to Evanston, Wyoming to work. He spent his training period at Evanston and was given the management of the company store at Green River, Wyoming where he spent three years and was then moved to Kemmerer, Wyoming as manager of the store. At Kemmerer he was asked to serve on the Woodruff Stake High Council and then as Bishop of the Ward. In 1943 he was moved to Bountiful and has served in various church and civic appointments.

He served as a city councilman, Past President of the Lions Club, President of the Main Street Merchants Association, member of the Bountiful Stake High Priests Presidency, Bishop of the Bountiful Fourth Ward and is presently serving as a member of the Bountiful South Stake High Council. He is President of the Thomas L. Kane Chapter, S.U.P. of Bountiful.

Brother Ord is married to Mar-

Dixie Chapter Reports



Mr. Gwilliams, care-taker; Ezra Thompson, C. R. Sullivan, Phillip Foremaster, A. K. Hafen, Gordon Mathis and Mark Curtis.

by A. K. Hafen

During the past year we have made a close-up study of St. George and surrounding area. We have visited the sites of the rock quarries and the kiln where lime was burned, and were told how the materials were obtained for building the Tabernacle, the Temple, and the County Court House. Other sites visited included lumber mill sites in Pine Valley, smelters where ore was smelted, the tannery, pottery factory, and early pioneer homes.

Our senior members, Albert E. Miller, who helped build homes and who has made a detailed study of pioneers and pioneer life, accompanied us and gave detailed information. We have a 40-minute recording of his stories. We also have a good recording of Silver Reef by George E. Miles who spent years there as a young man.

Our most recent treks were to Pinto, a ghost town, now merely a few ranches, and to Mountain

gie Berger and they have had six children, four are now living. Richard Neil is teaching at the Church College at Hawaii, Robert Paul lives at Bountiful, Russell Jon is a senior at the B.Y.U. and Murel lives with her parents. He has ten grandchildren and two of his sons have filled missions for the church.

His father, George V. Ord is one of the oldest living Pharmacists now living in the State. His great-grandfather, Thomas Ord, came to Utah with his bride from England with the Martin Handcart Company, settling at Nephi, where he was active in the city affairs.

Meadows. At Pinto with D.U.P. members and descendants of families who lived there, we renovated the cemetery where pioneers of that place are buried.

At Mountain Meadows we bolstered the east wall of a structure placed to protect the site and on which a plaque is placed. This historic monument marks the spot where the massacre occurred, and where the bodies were interred. The wall was in danger of crumbling this winter if left in its previous condition.

We cared for some of the furniture and furnishings and contributed some to the Brigham Young Winter Home while the building was being renovated and restored to its original appearance. We also assisted with voluntary labor in cleaning the premises and yards around the Jacob Hamblin Home in Santa Clara. Both of these structures are a part of the State Parks System now. We will hold our winter meetings in the office building of the Brigham Young Home.

Excerpts From Deseret Evening News

MAY 2, 1898

AMUSEMENTS

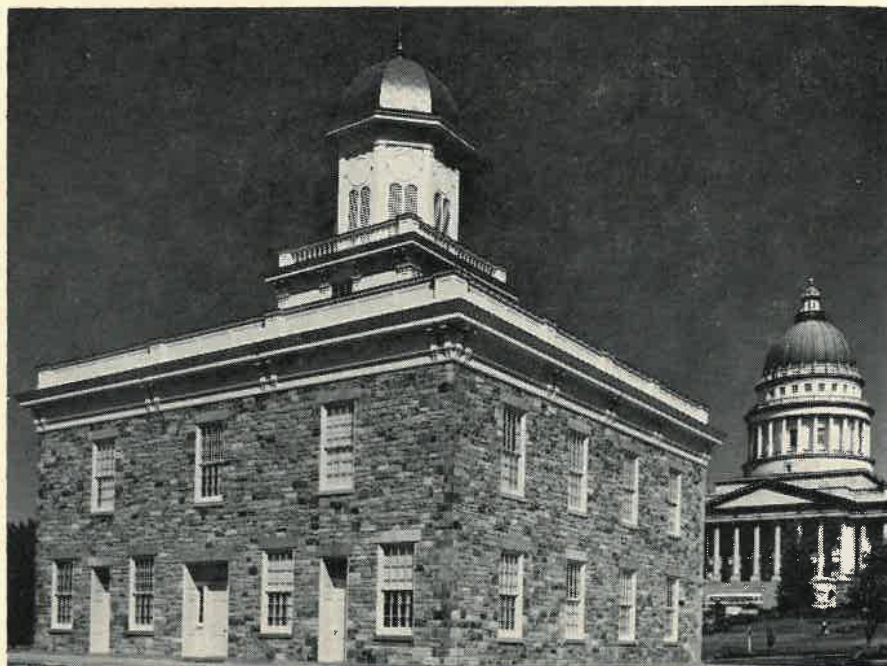
Miss Francis of Yale, with Etienne Girardof in the leading role, opens a three nights and Wednesday matinee engagement at the Theater this evening. Without any competing theatrical attraction, this clever farce comedy should be well patronized.

George D. Pyper is now manager of the Salt Lake Theater and will come in for all the "kicks" that are so common to theater managers though the position is not without its joys. With the performance of A Naval Cadet on Saturday evening, Mr. Charles S. Burton stepped down and out of the man behind him. Ring out the old, ring in the new. Vive la Pyper.

The musical event of the week will be the Orpheus club concert on Thursday evening, at the Congregational church.

Bennett's
Colorizer paints

Utah Tourist And Publicity Council Occupies Restored, Century-Old Council Hall Atop Capitol Hill



by D. James Cannon, Director

One of the west's handsomest "period pieces," Utah's one-time Territorial Capitol and Salt Lake's former City Hall is now welcoming the state's visitors to Capitol Hill. The elegant two-story structure, built by Mormon pioneers 106 years ago, has been moved stone-by-stone from a downtown site, and rebuilt opposite the Utah State Capitol as headquarters for the Utah Tourist and Publicity Council.

While already open to the initial flood of 1963 season vacationists and sightseers, the structure, restored with private funds at a cost of \$250,000 will be dedicated with formal ceremonies on July 24, during the annual Days of '47 celebration.

One sunny, high ceilinged room has been furnished with "period pieces," including sofas, chairs, sideboys and desks placed on "permanent loan" by history-minded individuals and organizations. An information center for tourists, in which they can obtain ample pamphlets, maps, folders and guides relating to all of Utah's 29 counties occupies a major part of the ground floor. A post-office in which tourist mail will be stamped with a special "Council Hall cachet" is another feature.

D. James Cannon, director of the Utah State Tourist and Publicity Council, says the name "Council Hall will now be officially applied to the century-old building." He pointed out that the structure provides ample space for the work of his office staff, and also "provides a dignified, historic official center from which thousands of tourists can start their Utah vacations."

The building is already proving a magnet to photographers, both as a spot providing fine vistas of the State Capitol dome directly opposite, and also because of the charm of the restored building. A graceful dome sheathed with some 10 tons of Utah copper tops the two-story building. It's original and restored walls are of a dark-hued native sandstone, emphasized by crisp white porticoes and a wide cornice.

When completed, landscaping at the Council Hall will include a "pioneer garden" devoted to flowers and shrubs Utah's early settlers planted as reminders of their former homes "back east." Inside, paintings, prints and furnishings on both the upper and lower floors give the Council House the quality of a "living museum." However, it is a functional building expected to serve

thousands of visitors annually.

Salt Lake City businessman N. G. Morgan, Sr., whose philanthropic gifts greatly aided in financing the moving and restoration of the old structure, points out that "more history transpired within its walls than in any other public building in the city." In pioneer times the Council Hall served as the meeting place for the Legislative, Executive and Judicial branches of the Territorial government. Statehood was celebrated within the building, and three United States Presidents spoke there.

Edward O. Anderson, architect who directed the restoration, notes that the building was designed by Truman O. Angell, the pioneer who designed the Salt Lake Temple.

"It represents the architectural influences a people carried with them across the plains and mountains, mixed with influences of the rugged frontier," he points out.

However, when Salt Lake's present City and County Building was erected, the old structure was allowed to fall into disrepair. It's original cupola was removed, fine woodwork was stripped away, and the old City Hall served as a police station and later as a storage area, until public spirited citizens and organizations recognized the need for restoration.

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SUP PROFILES



Clyde C. Edmonds

Born in Salt Lake City, and received his education in public schools and the old West High School. Was employed by Walker Brothers Bank, but continued studies at night school and with Extension courses in accounting and business administration.

He filled a mission to Great Britain for the Church of Jesus Christ of Latter-day Saints during the years of 1912-13. Entered the banking field again upon return from his mission, briefly with the Walker Bank and subsequently with the National Copper Bank.

Clyde C. Edmonds married Victoria May Midgley on August 30, 1916, from which union five children were born. Four of them survive and are all living in Salt Lake City.

He assisted in organizing a bank in Gunnison, Utah in 1920, and managed it for about three years. Became interested in the many problems confronting agriculture, which finally led to his resigning his post as Cashier of the Gunnison City National Bank, to devote his time and energy to the organization and development of a state-wide marketing association of poultry and turkey producers in Utah and Southeastern Idaho. Sufficient to say that it grew to become the third largest co-operative egg and poultry marketing

association in the United States, with volume reaching upwards of \$20,000,000.00 annually.

In 1930 the turkey producers of the eight Northwestern States—Utah, Nevada, California, Oregon, Washington, Idaho, Montana and Colorado — met in a conference to determine what could be done to eliminate competition among the group in the matter of supplying the available markets. The outgrowth of the meeting was the organization of the Northwestern Turkey Growers Association, and Clyde Edmonds was chosen as its first president and manager. He served in this capacity during its first two years.

Brother Edmonds assisted in several other organization activities, including the Utah Council of Farmer Co-operatives, Producers Service Corporation, and others. On a national basis he assisted in organizing the National Council of Farmers Co-operatives, the National Poultry Council, the Poultry and Egg National Board, the Associated Poultry and Egg Industries of America, the Chicken of Tomorrow Program, et al. He presided over, or was a member of the Executive Council of each of these organizations.

In 1961, he headed the United States delegation to the World Poultry Congress held in Paris, France, being officially appointed to this responsibility by the U. S. Department of Agriculture. He delivered a paper at this Congress.

In Western America, he served as President of the Pacific States Dairy and Poultry Association, a service organization to the industry of the States west of the Rocky Mountains.

In 1955, after 32 years of service to the poultry industry generally, but particularly the then Utah Poultry and Farmers Co-operative — now the Intermountain Farmers Association — he retired from active service in this field. He subsequently served as pro tem director of the United Fund, and aided in merging the Community Chest into the United Fund, and served as the United Fund president in 1956.

Upon the election of George D. Clyde as Governor of the State of Utah, Mr. Edmonds' services were sought to head the State Department of Public Welfare, where he served as Chairman for

four years, after which he again sought retirement.

He has been active in civic affairs as well as in Church service, having been chosen to serve for three years of the Board of Governors of the Salt Lake Chamber of Commerce, and for six years as a member of the Board of Utah Manufacturers Association. He has served in various capacities in his Church, ranging from Sunday School superintendent to Stake High Council service, to ten years of service on the Church General Welfare Committee, and presently as High Priest Group Leader in the Holladay Twentieth Ward.

He has been a Scouter ever since Scouting came to America, and is now a member of the Executive Council of the Great Salt Lake Council, B.S.A.

Recently Mr. Edmonds served as President of the Utah Chapter of the Sons of the American Revolution and is now serving as President of the Holladay Chapter of the National Society of the Sons of Utah Pioneers.

Industry

Industry need not wish, and he that lives upon hopes will die fasting. There are no gains without pains, then help hands for I have no lands; Or, if I have, they are smartly taxed. He that hath a trade hath an estate, and he that hath a calling, hath an office of profit and honor, but then the trade must be worked at, and the calling followed, or neither the estate nor the office will enable us to pay our taxes.

If we are industrious, we shall never starve, for, at the working man's house hunger looks in but dares not enter. Nor will baliff or the constable enter, for Industry pays debts, while despair increaseth them.

—Franklin

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SUP PROFILES



Keith Clark Casper

Member At Large

Keith Clark Casper was born January 2, 1908 in Union, Salt Lake County, Utah, the second child of seven born to Arthur Clark and Ailcy Brady Casper. Four of his grandparents and four great-grandparents were pioneers, coming to the Great Salt Lake Valley before 1856.

Keith attended the Union elementary school, Jordan High School in Sandy and Henagers Business College. While attending the Jordan High School he was active in musical activities, playing the trumpet and alto horn in the band, and the violin in the orchestra. He also studied the violin under Emery G. Epperson and later under Reginald Beales. He was a member of the Midvale Junior Band for three years under the direction of Wm. M. Cox.

In the summertime while attending school, he worked as a farm hand in Union, West Jordan and Riverton. He also helped his father in the nursery business, budding trees. His career in business started when he was twelve years of age, in his father's grocery store in Union. This early experience gave him a desire to continue a business career, which started with the Z.C.M.I. in 1925 in the School and Office Supply Department.

He was with them for about 18 years, working his way up from errand boy to buyer and salesman. He resigned and joined the Mid-West Office Supply as buyer and salesman in 1943. He was appointed their Sales Manager in 1951, which position he now holds.

He started his service in the Church as President of the Deacons and Teachers quorums. He was assigned as assistant Superintendent of the Sunday School and assistant Choir leader in Union when only 17 years of age. Since that time he has been director of four additional Ward Choirs and Sunday School chorister in six different Wards in the valley. He has also been Ward Clerk, High Councilman in Highland and Sugar House Stakes; Bishop of Bryan Ward and member of the Stake Presidency in Sugar House Stake for 12 years. At the present time he is teaching the Gospel Doctrine class in Sunday School and has charge of musical activities in Bryan Second Ward.

Keith married Dorothy Coomber of Union, Utah in December 1929 and they were blessed with eight children—two sons: Keith, Jr. and Dennis; six daughters: Marilyn, Irene Valerie, Patsy, Diane and Carolyn. Dorothy passed away in 1946, and he married Edith Crouch in 1947. They have one daughter, Dixie.

He lives with his wife and Dixie at 1045 Blaine Avenue in Salt Lake City, and takes time out from his profession to pursue his hobbies, which include his church work, gardening, golfing, fishing and visiting his married children and sixteen grandchildren, all of whom live in the Salt Lake Valley, with the exception of one daughter, Patsy, who lives in Virginia, and a son, Dennis, who is in Los Angeles.

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Book Review

by Virgil V. Peterson

Captain Bonneville's County by Edith Haroldsen Lovell. The Eastern Idaho Farmer, Idaho Falls, 1963. \$4.95.

This volume contains a wealth of historical information relating to a small geographical segment in southeastern Idaho. It is well written in a scholarly approach, yet with a homespun style that makes it very readable. Documentation is good, the new and original material stemming principally from interviews and experiences of the author. It has a good index, but the table of contents is omitted.

Beginning with the pre-history of the area, the story is told of the early fur trade, the Bonneville expedition, Indian traders, mining, railroading, politics, agriculture, education, and the effect of religious groups, particularly Mormon, on the settlement of the area.

This is a fine contribution and will be useful to students and teachers and appreciated by lay readers.

Book Review

by Virgil V. Peterson

The Illustrated Library of the Literary Treasures, is four volumes, edited by Albert H. Moorehead, Bobley Publishing Co., Glen Cove, 1963, \$24.95.

Literary Treasures, is an encyclopedia summary of some of the world's greatest literature consisting of plays, poetry, novels, and philosophical works. It is a reference work which may be used "to refresh the memory of those who have already read a particular book" or to give better understanding to anyone who is contemplating reading any given literature or in seeing it dramatized.

These volumes can be most useful to teachers, students, or laymen. A critical appraisal of each work is given as well as the historical background and many interesting facts relating to the time of publication, acceptance by the public and how each ranks with works of a particular field.

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3							1,963.23	1,682.76
4						\$2,051.96	1,795.46	1,538.97
5				\$2,102.14	1,868.57	1,635.00	1,401.43	
6			\$2,116.46	1,904.81	1,693.17	1,481.52	1,269.87	
7			1,906.75	1,716.07	1,525.40	1,334.72	1,144.05	
8			1,706.16	1,535.55	1,364.93	1,194.31	1,023.70	
9		\$2,271.46	1,514.31	1,362.88	1,211.45	1,060.02	908.59	
10		1,996.21	1,330.81	1,197.73	1,064.65	931.56	798.48	
11	\$2,310.58	1,732.94	1,155.29	1,039.76	924.23	808.70	693.17	
12	1,974.83	1,481.12	987.41	888.67	789.93	691.19	592.45	
13	\$2,067.11	1,653.69	1,240.27	826.85	744.16	661.48	578.79	496.11
14	1,683.16	1,346.53	1,009.90	673.26	605.94	538.61	471.29	403.96
15	1,315.92	1,052.74	789.55	526.37	473.73	421.10	368.46	315.82
16	964.67	771.73	578.80	385.87	347.28	308.69	270.11	231.52
17	628.70	502.96	377.22	251.48	226.33	201.18	176.04	150.89
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From Deseret News

Logan, Utah, April 2, 1894

On Thursday last, a young man named Moser, of the Fifth ward, was badly hurt in Logan canyon. He was dragging some timber down a steep hill when his horse slipped and fell, knocking the young man down. His left ear was partially severed from the head, and he also sustained several scalp wounds. He is now rapidly improving.

Thomas Dolan, whose leg was broken some time ago, has again been unfortunate. He had recovered sufficiently to get on crutches, and while descending a flight of stone steps, slipped and fell, and once more hurt the injured limb. This will give him quite a set back.

A ten-year-old son of Ephraim Sansen was thrown from a wagon and broke his collar bone.

Charles Stevenson, a young man from Salt Lake, who is attending the Agricultural College, while in the gymnasium having a friendly sparring match with another student, endeavored to make a sudden turn. One foot caught the other and he was thrown violently to the floor. Both bones of the forearm were broken.

ELECTRIC POWER PLANT

Work has been resumed and is being vigorously conducted on the canal for the proposed large power plant near the mouth of Logan canyon, and it is confidently anticipated that the undertaking will be complete by early autumn. Poor men are the projectors, but a company is to be organized and they are assured of ample capital.

A Night To Remember

by Hazel Bentley Bradshaw

Second Place Winner 1963

It was spring in Utah's Dixie. The little valley was dotted with simple pioneer homes and clusters of freshly-leaved trees were scattered among the city blocks. The citizens still called themselves pioneers, for their eight years of struggle to get established in this hot semi-arid country had left much to be desired.

Food was scarce, for capricious floods in the Virgin continued year after year to carry away all dams made by the farmers along its course, and so each season saw only a partial fulfillment of the spring hopes of the planters. Money was scarcer even than food, for these weary people raised little to trade with one another and practically nothing to sell for money.

Brother Brigham had promised them in all sincerity that if they would stay with their land, raise food for man and beast, the day would come when they would be rich, "The mountains surrounding you on every side are rich in mineral wealth, but it is the word of the Lord that you build homes and develop your farms, before you leave them to prospect in the hills for rich ore." Since the word of the Lord was the constant guide of the faithful, this admonition of President Young's was generally heeded. One day some Indians, whose territory covered all the surrounding area, came to St. George with the story that they had found "heap good ore" in the mountain close to the big river south and west of town, maybe "three-four" days away. "White man trade food to Indians?"

Soon a group of three men—Samuel Adams, Richard Bentley and a son of Erastus Snow decided to make a trip out in search of the mineral deposit which, according to the samples carried by the Indians, seemed to be copper ore. They had never been so far into these mountains before, so they followed carefully the directions given by the Red Men. Each man had his pack animal besides his riding pony, for food and water might be scarce or even unobtainable.

This mountainous country was the natural homeland of wandering bands of Indians, especially the renegades who were continually getting into trouble with their fellow tribesmen or the white traders. Few of these Indians had shown any spirit of friendliness, but the Mormons still trusted in their spirit of brotherhood to protect them from this ruthless foe.

Richard Bentley was the only merchant in St. George at this time and Samuel Adams was a prominent blacksmith and a good judge of the value of metals. By carefully watching the outlay of the country, they at last arrived at the mountain and soon located the ore deposit. Claims were staked out and some good samples were loaded on the pack animals, ready for the return trip. A little variation in their route was taken in hopes of finding a better route for the wagon road that they knew would be necessary in the near future. After following a large wash all day, they located a good spring of clear mountain water on one side of the wash and so decided to camp there for the night.

Their frugal supper was prepared and eaten, their horses staked out for the night and their blankets spread into a wide family-style bed. Being tired from their rough ride in the saddle, they each knelt in prayer and then quickly settled for the night. A full moon shone down on their resting place, and clearly outlined the horses, eating nearby. For some reason, Brother Adams couldn't settle down to sleep as his two companions had done. As the moon-light stretched over the sides of the washes and hillsides, the thought of the silence and loneliness of this vast area making it a perfect hideout for desperados. Slowly he drifted into wondering about those three river navigators who had left Major Powell on his trip down the mighty Colorado and had struck out across these mountain ranges, hoping to find their way back to civilization. Did Toab, or some other blood-thirsty Indian track them down to some sequestered nook such as this and then murder them without ever leaving a clue?

Suddenly, his quick ear detected the soft thud, thud as of feet approaching on the loose sand. Knowing of no other white men being in this vicinity, he concluded it must be Indians; but what would they be doing scouting around at this late hour of the night? Suspecting that it must be Indians with no peaceful mission in mind, he silently aroused his sleeping bedfellows. Staring in the direction of the sounds, he soon saw the outlines of eight Indians as they passed only a few rods from the head of their bed. Four carried guns, but the others were armed with bow and arrows.

Being acquainted with the Indian language, Brother Adams shouted to them in their own tongue, "Umbo po shogi?" (What are you hunting?) The answer came back, "Adams, po shogi." This was an untimely hour to be hunting a man for a peaceful purpose, so Brother Adams knew at once they were bent on mischief. Like fiends, the yelling Indians sprang towards the men still lying in their beds. Toab, the leader, swooped down and grabbed the corner of the top blanket and began pulling it away. The men shouted for him to stop, but he gave no heed, as he continued to jerk the blanket. As he pulled, he quickly drew one hand across his throat say, "Pinink uama minnie scabben" (Pretty soon me cut your throat.)

The true intent of his visit was now made clear and each man nerved himself to the situation. Brother Adams tucked his corner of the blanket under him as he sat up and commanded Toab to let it go. But Toab held on, claiming the blanket as his own. At this instant Brother Adams drew from his side his Colt revolver and placed his thumb on the hammer. He cocked it and pointed it at Toab as he gave him a sharp, short speech that wouldn't look very well in print. Without a word, his two companions followed his example, except that Brother Snow brought out two guns, one in each hand.

Thus in an instant, their whole defense was exhibited, but they alone knew that only twenty-four shots stood between them and death. Toab instantly dropped his hold on the blanket.

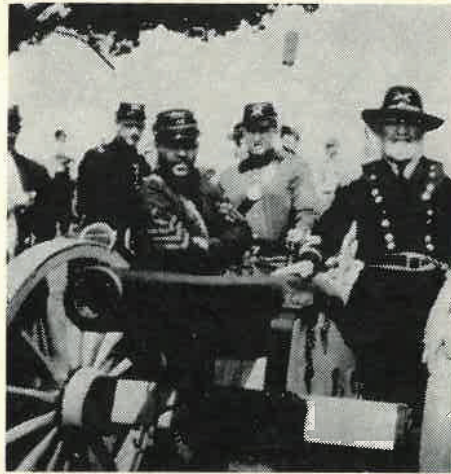
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For several tense hours, words flew back and forth in the Indian tongue. The white men were bargaining for their lives against the selfish cruelty of the Red Men. During a lull, Toab was asked if he'd like to smoke the pipe of peace. Knowing the Mormon's didn't smoke, he said he'd smoke if the whites would provide the pipe and the tobacco. For once, Richard Bentley's old pipe that he had long carried in his leather jacket was put to good use. The loaded pipe was handed to Toab, who drew a puff and then handed it to his men, but not to the white men, who now realized that they were in real danger.

As if by inspiration, Brother Adams suddenly remembered that a load of provisions was due in St. George on Monday to be distributed among the Indians. Evidently Toab had heard nothing of this, so when he was told that only the good Indians would be given anything, his attitude changed at once. While all was still, Brother Bentley whispered "Adams, use reason as long as they'll listen, but if that fails, we must try to shoot our way out," and Brother Snow nodded his agreement.

Toab was thinking fast, and then said, "You go now. No talk about Toab." And Adams answered "We no talk, but Toab must bring his guns, bows and arrows to us. Now lie down on belly, till we pack up and leave on ponies." While one man stood guard the other two tied their bedding, etc. and the Indians' weapons on their pack animals. Then as the moon slowly lowered in the western sky the three white men rode silently on down the wash without even looking back at the disarmed red men still lying on the valley floor.



Col. Day at Gettysburg

On the 3rd morning of July, 1863 the fate of the United States hung in the balance, on the terrible Battlefield of Gettysburg. For two days the Southern Army had pounded the Union Army and had made great gains. Probably unknown to the General Staff of the Southern Army, however, they had at the end of the second day driven the Union Army into a position on Cemetery Ridge flanked on the left as it faced the enemy by Little Round Top, Big Round Top and Devil's Den. From this position the Union Army could not be driven.

The night before General Lee had called his Staff together, and in this solemn assembly, debated whether or not they should risk an open battle on the morrow in an effort to dislodge the Union Armies from their impregnable position. All of the Generals were in favor of an attack save General Longstreet who said, "If we continue to badger the Northern Army, attacking it and then retreating, we can wear them out until we can win our position. But if we risk an open battle in the face of what confronts us our defeat is sure."

General Lee is said to have remarked: "The enemy is over there, I am going to meet and destroy him." The Southern position was desperate. Short of men, short of money, short of guns and ammunition, the sands of time were running out on the cause of the Confederacy. They needed recognition from foreign nations. To do so they had to win a great victory. This was the gamble. General Lee decided to take it.

On the Northern lines in a little house visited by the writer on the

occasion of the Centennial Commemoration, General Meade had called together his Staff. Many famous Generals were there. His Adjutant was General Daniel Butterfield—the man who had composed the beautiful bugle call, "Taps" played over the graves of so many of the departed. The matter was debated.

"Shall we stay here and fight it out with the Southern Army, in view of the terrible carnage that we have undergone the last two days, or shall we get out of here?" Neither General had chosen Gettysburg, as the place for the final contest. There are those, I am sure, that believe that in the Providence of the Lord, this was the one place where the United States could be saved. The Union Generals were unable to arrive at a verdict, and General Butterfield said, "General Meade, I move that we take the vote of the Generals individually." It was done and written down. Twenty years later, General Butterfield's record was found among General Meade's papers, at the time of his demise and on which all the Generals on the North had, unanimously voted to stay and fight it out. Thus the die was cast.

At about noon on July 3, 1863, there opened up the most fearful cannon fire ever heard on the American Continent. Probably never equalled anywhere in the world. The very earth seemed to be on fire and trembling. After this fearful bombardment ceased about 4 in the afternoon, a sudden stillness lay over the battlefield. Then the terrible "charge call" was sounded by the bugles and there burst from the Southern lines a magnificent array of fighting men. Seldom, if ever, and possibly never has such an army been seen in the history of the world, 15,000 brave soldiers—the finest on earth under the command of General Pickett took to the open field, a flat, beautiful green meadow of one mile extent, that separated them from the Union ranks. On they rushed with their battle flags flying in the breeze, shoulder to shoulder, rank upon rank into almost certain death. The Northern forces seeing them come, sent up shout after shout in admiration of the bravery of these men. They let them come very close. The com-

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(Cont. from Page 17)

mand to fire was given. In 20 minutes the Southern Army was destroyed.

It became the high privilege of the author of this article, to be selected to represent the State of Utah at the 100th year Commemoration of this decisive battle which saved the United States of America. On July 2, 1963 a parade was held in the City of Gettysburg. The writer was taken into the 141st Pennsylvania Regiment that keeps forever green the memory of the original, which fought in the battle, and to march down the streets of this famous city over which the battle raged the first day. Five thousand armed United States troops participated in the parade. Bands, most superior in the nation, furnished the music that seemed to lift one off his feet. Thousands of people lined the sidelines of the parade.

Just before the parade a most heavy rainstorm fell. But at the very moment that the parade started it quit almost miraculously.

The next day on July 3, Southern soldiers in the uniforms of those of 100 years ago, lined up on Seminary Ridge and Union soldiers lined up on Cemetery Ridge and at the right moment the bugle call sounded the "charge." It thrilled one to the center. On came the Southern Army with their battle flags flying — only this time no powder was fired, no lead ball exchanged. They met at the point called the High Tide of the Confederacy, where Pickett's Charge failed, and in brotherly kindness and reunion joined in a great Commemoration. It is difficult to depict the high patriotism of that wonderful moment.

Lt. Col. Elias L. Day

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Life Member No. 75

JOHN RULON MORGAN

John Rulon Morgan, Life Member No. 75, receiving his Life Membership Pin and Certificate from President Elmer De St. Jeor of George Albert Smith Chapter, S.U.P.

John Rulon Morgan was born in Spanish Fork, Utah County, Utah, on January 2, 1902, a son of John Turner Morgan and Ellenor Rowe Morgan. Brother Morgan's paternal great grandfather, John E. Morgan and his blind wife, Margaret Griffith, and their four sons and one daughter joined the Mormon Church in Llanelly, South Wales, and emigrated to Utah in the year 1853 crossing the plains with one of the Mormon wagon companies, and settled in Spanish Fork. Mr. Morgan's maternal grandfather, Owen Rowe, and brothers and sisters joined the Mormon Church in Merthyr Tidfyl, Wales, and emigrated to Utah, and settled in Spanish Fork.

Brother Morgan's paternal grandmother was Elizabeth Prior Morgan, and his maternal grandmother was Ann Creer Rowe. Brother Morgan and Luetta Bern Roberts were married in the Salt Lake Temple on August 31, 1927, and they have two children: Mrs. Dean W. (Jaynann) Payne of Provo, and Dr. Alan Roberts Morgan at present serving in the U.S. Army in Thailand. They are the grandparents of twelve grandchildren. Dean and Jaynann have eight children and Alan and his wife, the former Jeanene Brown have four children.

Brother Morgan is a lawyer by profession and resides and has practiced law in Provo for the past 33 years. He has been Presi-

dent of the George Albert Smith Chapter of S.U.P. He has also been President of the Sons and Daughters of Utah Pioneers of Provo, a corporation which operates the Pioneer Museum in Sowiette Park in Provo; also Past President of Timpanogos Knife and Fork Club of Provo and Utah Valley, and Past President of Provo Lions Club; also a member of the Provo Chamber of Commerce.

He was awarded the Silver Beaver Award in Scouting by the Utah National Parks Council in 1962. He is a graduate of B.Y.U. and of the University of Utah.

He has been very active in L.D.S. Church activities and is a High Priest.

He is a member of the State Board of the Utah Civil Defense Council. He is a member of the present Mormon Battalion and has been a member and officer of two Utah National Guard Units, the 145th Field Artillery of Provo and the 222nd Field Artillery of Spanish Fork. He is a member of the American Bar Association, the Utah State Bar Association and the Utah County Bar Association.

Book Review

by Virgil V. Peterson

Horizon, Volume V, No. 7, September 1963, American Heritage Publishing Co., New York, \$4.50 (\$21.00 annually).

"God is dead," is the opinion of Dr. John A. T. Robinson, Anglican Bishop of Woolwich, England. The lead article in this issue by the Woolwich bishop declares that the orthodox Christian idea of God is mythical and outmoded. Based on his recent book, *Honest to God*, his ideas are theologically revolutionary — even heretical to the dyed-in-the-wool Anglicans. Although a skilled theologian and descriptive writer, Dr. Robinson seems to ramble in a maze of indecision especially in offering a constructive replacement for a decadent diety.

Other articles on the current crisis of Christianity are by the Archbishop of Canterbury and by Douglas Auchincloss, formerly religious editor of *Time*.

As usual, this card-cover magazine of the arts is beautifully illustrated in color and black and white for the fourteen articles it contains.



Life Member No. 76

Brother O. J. Fox of the Ogden Pioneer Luncheon Club Chapter, receives his Life Membership Pin and Certificate from Life Membership Committeeman Fred E. Curtis at the annual chapter banquet held in the Ogden 55th Ward Cultural Center November 7, 1963.

Brother Fox was born in Magrath, Canada but moved to Ogden in early 1920s. His grandfather, Robert Fox, was a pioneer of 1860.

Brother Fox has been a member of the SUP and of the Ogden Luncheon Club Chapter for about four years and is looking forward to the time he will be able to go on more of the treks that are scheduled by his chapter and the National SUP. He said he took out his Life Membership to assure himself the association and privileges of the fine people of SUP for life.

Brother Fox' Profile will appear in the January-February issue of the SUP News.

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Joseph J. Larsen, Life Member No. 19

Joseph J. Larsen celebrated his 90th birthday at his home in Newton with members of his family.

He was born in Newton on September 27, 1873, a son of Christian and Mary Ann Larsen Larsen.

His family was called to colonize Southern Utah and lived at Kanab and St. George. They returned to Newton when he was about ten.

He was a graduate of Utah State University in 1897 and has served as President of the Golden Anniversary Club there.

On October 18, 1900 he married Lettie Christensen in the Logan LDS Temple. For seven years he taught school in Box Elder County and after that was principal of the Newton area.

He has served as mayor, secretary of the irrigation company, West Cache Wheat Growers and started Scouting in Newton and served as Scoutmaster for 30 years.

He was superintendent of the Sunday School and taught for many years in the auxiliaries.

His children are: Vernon Larsen, Gallup, New Mexico; Dr. O. G. Larsen, Logan; Grant Larsen, Newton; Mrs. Harold (Ann) Bartlett, Springville.



Utah Pioneer Village Happenings

by Pat Oldham

The past two seasons, April 1 to October 31, I have been cash-iering at Pioneer Village Museum, however, the title of cashier extends much further than just taking admissions and starting people in the right direction.

There is the indefatigable soda pop machine that has to be filled and refilled every day, and during the months when school children are in abundance, the machine sounds just like a "one-arm bandit" from Las Vegas. The "battle of the flies" starts from opening day to closing time. The broom and dust mop are your fortress from morn 'til night.

Just when you have a generous supply of glass cleaner on a display case—the phone rings! It is someone requesting information about hours and prices; people wanting to donate articles and also to sell their treasures; and wanting reservations of all descriptions.

April 1st the season starts out slowly, then towards the end of the month, weather permitting, the calendar begins to fill up with eager school children.

May is the month! We are booked solid with children, from schools just in walking distance, to bus loads of children from all over the city, the state and even out of state. To be more exact, on May 10, 1963, 1,000 school children trooped through the grounds, and the grand total for the month was 8,000. This figure included a complete graduating class from Lusk, Wyoming, which makes Pioneer Village an annual event.

May—the month when everyone gets into the act, even Smoky the dog, who loves the children.
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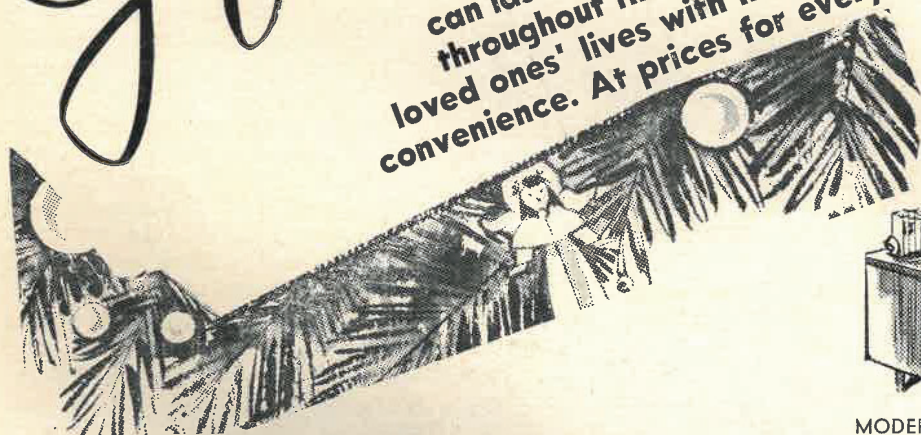


Santa's Headquarters

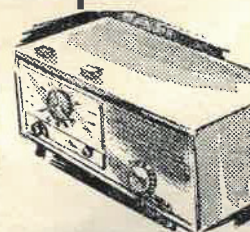


Gifts for Everyone

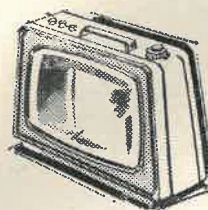
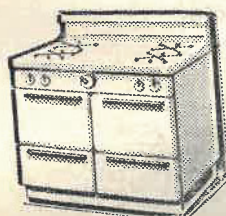
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